1:Heckewelder M-5 (ca. 1800)1819
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CHAPTER XXX.

PHYSICIANS AND SURGEONS.

BY these names I mean to distinguish the good and honest practitioners who are in the habit of curing and healing diseases and wounds, by the simple application of natural remedies, without any mixture of superstition in the manner of preparing or administering them. They are very different from the doctors or jugglers, of whom I shall speak in the next chapter. In one point, only, they seem to participate in their ridiculous notions, that is, in the different manner, which I have already noticed, of drawing water up or down the current of a stream, as it is to be respectively employed as a vehicle for an emetic or a cathartic. This singular idea prevails generally among the Indians of all classes. They think that as the one remedy is to work upwards and the other downwards, care should be taken in the preparation to follow the course of nature, so that no confusion should take place in the stomach or bowels of the patient.

With this only exception the Indian physicians are perhaps more free from fanciful theories than those of any other nation upon earth. Their science is entirely founded on observation, experience and the well tried efficacy of remedies. There are physicians of both sexes, who take considerable pains to acquire a correct knowledge of the properties and medical virtues of plants, roots and barks, for the benefit of their fellow men. They are very careful to have at all times a full assortment of their medicines on hand, which they gather and collect at the proper seasons, sometimes fetching them from

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bushy tail, moving as he walked, as though it were on springs; but for these accompaniments, the man, walking on all fours, might have been taken for a bear of an extraordinary size. Underneath, where his hands were, holes had been cut, though not visible to the eye, being covered with the long hair, through which he held and managed his implements, and he saw through two holes set with glass. The whole was a great curiosity, but not to be looked at by every body.

There are jugglers of another kind, in general old men and women, who although not classed among doctors or physicians, yet get their living by pretending to supernatural knowledge. Some pretend that they can bring down rain in dry weather when wanted, others prepare ingredients, which they sell to bad hunters, that they may have good luck, and others make philters or love potions for such married persons as either do not, or think they cannot love each other.

When one of these jugglers is applied to to bring down rain in a dry season, he must in the first instance receive a fee. This fee is made up by the women, who, as cultivators of the land are supposed to be most interested, but the men will slily slip something into their hands in aid of their collection, which consists of wampum beads, tobacco, silver broaches, and a dressed deer skin to make shoes of. If the juggler does not succeed in his experiment, he never is in want of an excuse; either the winds are in opposition to one another, the dry wind or air is too powerful for the moist or south wind, or he has not been made *strong enough*, (that is sufficiently paid) to compel the north to give way to the south from whence the rain is to come, or lastly, he wants time to invoke the great Spirit to aid him on the important occasion.

In the summer of the year 1799, a most uncommon drouth happened in the Muskingum country, so that every thing growing, even the grass and the leaves of the trees, appeared perishing; an old man named *Chenos*, who

1:Heckewelder M-5 (ca. 1800)1819
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[189] was born on the river Delaware, was applied to by the women to bring down rain, and was well feed for the purpose. Having failed in his first attempt, he was feed a second time, and it happened that one morning, when my business obliged me to pass by the place where he was at work, as I knew him very well, I asked him at once what he was doing? "I am hired," said he, "to do a very "hard day's work."

Q. And, pray, what work?

A. Why, to bring down rain from the sky.

Q. Who hired you to do that?

A. The women of the village; don't you see how much rain is wanted, and that the corn and every thing else is perishing?

Q. But can you make it rain?

A. I can, and you shall be convinced of it this very day.

[47] He had, by this time, encompassed a square of about five feet each way, with stakes and barks so that it might resemble a pig pen of about three feet in height, and now, with his face uplifted and turned towards the north, he muttered something, then closely shutting up with bark the opening which had been left on the north side, he turned in the same manner, still muttering some words, towards the south, as if invoking some superior being, and having cut through the bark on the south-west corner, so as to make an opening of two feet, he said; "now "we shall have rain enough!" Hearing down the river the sound of setting poles striking against a canoe, he enquired of me what it was? I told him it was our Indians going up the river to make a bush net for fishing. "Send them home again!" said he, "tell them that this "will not be a fit day for fishing!" I told him to let them come on and speak to them himself, if he pleased. He did so, and as soon as they came near him, he told them that they must by no means think of fishing that day, for there should come a heavy rain which would wet

1:Heckewelder M-5 (ca. 1800)1819
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them all through. "No matter, Father!" answered they in a jocular manner, "give us only rain and we will cheerfully bear the soaking." They then passed on, and I proceeded to *Goschachking*, the village to which I was going. I mentioned the circumstance to the chief of the place, and told him that I thought it impossible that we should have rain while the sky was so clear as it then was and had been for near five weeks together, without its being previously announced by some signs or change in the atmosphere. But the chief answered: "*Chenos* "knows very well what he is about; he can at any time "predict what the weather will be; he takes his observa- "tions morning and evening from the river or something "in it." On my return from this place after three o'clock in the afternoon, the sky still continued the same until about four o'clock, when all at once the horizon became overcast, and without any thunder or wind it began to rain, and continued so for several hours together, until the ground became thoroughly soaked.

I am of opinion that this man, like others whom I have known, was a strict observer of the weather, and that his prediction that day was made in consequence of his having observed some signs in the sky or in the water, which his experience had taught him to be the forerunners of rain; yet the credulous multitude did not fail to ascribe it to his supernatural power.

The ingredients for a bad hunter, to make him have good luck, are tied up in a bit of cloth, and must be worn near his skin while he is hunting. The preparations intended to create love between man and wife, are to be slily conveyed to the frigid party by means of his victuals or drink.

2:Newcomb E-4, 5 (1951-1952) 1956
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become a shaman, chief, warrior, a person of riches, one with many relatives, or a failure.[19] The most unfortunate persons were those who had no guardian spirit. After one was granted a guardian spirit he commonly made an amulet or fetish. Frequently this was either a representation of the human figure or a stone or clay effigy of the human head. It also might be claws or teeth of an animal or bird.[20] Lindestrom said:

> They consider this their god, so sacred that no one is allowed to touch it.... In this their god they have such a strong faith, that the night he dreams about him, he will at once the following day be able to shoot as much game and catch as much fish as ever he wants to....[21]

Although most of our information about the vision quest is relatively recent, there seems to be no reason why it should not be valid for prehistoric and early historic times.

Apart from the influence that individuals wielded over supernatural powers as a consequence of obtaining a guardian spirit, favor could be curried and influence exerted through sacrifice, primarily by burning flesh and tobacco, but also by dances and songs. Sacrifices of first fruits were commonly mentioned in seventeenth-century sources. Penn said of these:

> Their sacrifice is their first fruits. The first and fattest buck they kill goes to the fire, where he is all burnt, with a mournful ditty of him who performeth the ceremony, but with such marvellous fervency and labour of body, that he will even sweat to a foam. The other part [of their worship] is their cantico, performed by round dances, sometimes words, sometimes songs, then shouts; two being in the middle who begin, and by singing and drumming on a board, direct the chorus. Their postures in the dance are very antic and differing, but all keep measure. This is done with equal earnestness and labour, but great appearance of joy. In the fall, when the corn cometh in, they begin to feast one another.[22]

Trowbridge said:

> When the ice is about to leave the rivers they make an offering of Tobacco with a wooden bowl of parched corn, by placing it on the surface and telling their grandfather, as they call it, that they leave him a pipe to smoke and something to eat on his journey. They sometimes make this offering of tobacco to obtain a safe voyage across the ice and for the same reason they throw it into the water when danger is apprehended. When they go to hunt, at the first encampment an offering of tobacco is made by burning, to the seven masters of the game.[23]

There were also many magical methods by which supernatural powers were influenced, but they are not well recorded in the literature. There are some indications from modern ethnographic data which

[19] Luckenbach, 1938, p. 612.
[20] Zeisberger, 1910, pp. 132-33.
[21] Lindestrom, 1925, p. 207; Zeisberger, 1910, p. 141, stated the same thing.
[22] Lindestrom, 1925, p. 208; Pastorius, 1912, p. 434; Brickell, 1842, p. 49; M.B.
[23] Penn, 1882, p. 244.
[24] Trowbridge MS.

2:Newcomb E-4, 5 (1951-1952) 1956
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suggest, and may reproduce, early magical practices. The best-known remaining magical practice is a rain-making device. It is said that a scale from the mythical horned serpent when put in water would make it rain (F.W., J.T.). The scale has disappeared today, but there are a number of tales about its efficacy.[25] Speck noted a rain-making ritual in which a weasel skin was employed.[26]

It was possible to divine future events by magical methods. Whether a wounded warrior was going to die or get well, for example, was foretold by putting a piece of dried liver in a cup of water. If the resulting bloody solution circled the cup before sinking to the bottom, the wounded person would recover (J.T.). A magical procedure similar to this was used for extremely sick persons after all other curing methods had failed. Shavings from a tooth of an animal were dropped into a shell filled with water. If the shavings circled the shell before sinking, it was a good omen. This process was repeated four times; if the shavings circled the shell each time before sinking, the patient would get well. The water of the fourth trial was given to the patient to drink. Love medicines were regarded by one of our informants as being purely magical devices. In the one instance in which data were secured, some type of animal foot was used with herbs. An incantation was spoken and within three days an erring husband or wife returned to a prior love (N.D.). Zeisberger mentioned "love charms" similar to this one and also hunting charms.[27]

Soul Concept

The Delawares believed that every individual possessed two souls. The heart was the locus of one soul which after death remained near the body for eleven days. On the twelfth day it left the earth for a spirit world.[28] It is this soul which was offered food in a "Feast of the Dead" twelve days after death and again twelve months after death.[29] The symbolic number twelve is in all probability a historic diffusion; otherwise these concepts appear to be of Delaware origin.[30] The second soul, a resident of the blood, remained on the earth after death. It was this soul which was apt to become a malevolent ghost especially active at night. "They have an idea that the ghosts of their deceased friends appear to them in the night, particularly after a failure to offer the customary feast at the grave, and they immediately prepare to do what from neglect or disrespect had been left undone, when the ghost ceases the visits."[31] Harrington said that "the blood in the dead body draws up into globular form and floats about in the air as a luminous ball."[32] One informant said: "You see a dark something rolling around at night" (N.D.). This soul was also associated with paralysis, strokes, and

[25] Zeisberger, 1910, p. 83; J.T.
[26] Speck, 1950, pp. 70-72.
[27] Zeisberger, 1910, p. 83; J.T.
[28] Speck, 1931, p. 25; Harrington, 1921, p. 52; J.T., N.D.
[29] Speck, 1931, p. 25; O.A.
[30] Kinietz, 1940, p. 118.
[31] Trowbridge MS.
[32] Harrington, 1913, p. 228.

2:Newcomb E-4, 5 (1951-1952) 1956.
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●789 Heckewelder described an occasion during a drought in 1799 in which the women of a village paid a shaman to produce a rain. The shaman constructed an enclosure about five feet square of sticks and bark and left an opening on the north side. He then murmured an incantation while facing the north, shutting the opening of the enclosure at the conclusion of the incantation. He "turned in the same manner, still muttering some words, towards the south, as if invoking some superior being, and having cut through the bark on the southwest corner, so as to make an opening of two feet, he said: 'Now we shall have rain enough!'"[80] Zeisberger described the malevolent conjurers and stated that they had 754 learned their black arts from the Nanticokes, and Speck noted that this tradition is still current among the Delawares.[81] These shamans were able to injure and destroy either individuals or entire villages. Zeisberger said:

> [They use] a little piece of an old blanket or something else. This they rub in their hands until formed into a little ball. Naming the one who is marked for death, they throw this ball at him, saying that he shall die. They call this shooting the witchball. Any person wishing to get another whom he hates out of the way will hire a sorcerer or several of them to do it, paying them in wampum.[82]

In another place Zeisberger described an individual who had fallen into the hands of a "wizard" and become paralyzed. The shaman who was responsible had offered to cure the victim, but refrained from doing so since the patient could not afford the treatment.[83] Heckewelder said of these conjurers:

> All they can say is that the sorcerer makes use of a "deadening substance," which he discharges and conveys to the person that he means to "*strike*," through the air, by means of the wind or of his own breath, or throws at him in a manner which they can neither understand nor describe. The person thus "*stricken*," is immediately seized with an unaccountable terror, his spirits sink, his appetite fails, he is disturbed in his sleep, he pines and wastes away, or a fit of sickness seizes him, and he dies at last a miserable victim to the workings of his own imagination.[84]

This bit of belief has survived more or less in its original form, since at a "stomp dance" an informant (R.W.) blew or threw something at another man (J.W.) and stole his drum. J.W. suffered a stroke that evening from which he never fully recovered. His family attempted to recover the drum, thinking this would effect a cure, but they were never successful. An informant from the Anadarko band (M.B.) said that malevolent sorcerers had killed most of the children and that this was the reason for the decline of the Delawares. She also said that many of the Cherokee-Delawares were "witches" and for this reason the two groups did not maintain closer relations.

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[80] Heckewelder, 1881, p. 237.
[81] Speck, 1937, pp. 135–42.
[82] Zeisberger, 1910, p. 126.
[83] Zeisberger, 1885, II: 94.
[84] Heckewelder, 1881, p. 240.

3:Zeisberger M-5 (1767-1780)1910
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years of age and women fourteen or fifteen. There is in general no very strong tie between married people, not even between the older. A mere trifle furnishes ground for separation. Not every Indian, however, is indifferent to the light behavior of his wife. Many a one takes her unfaithfulness so to heart that in the height of his despair he swallows a poisonous root, which generally causes death in two hours, unless an antidote be administered in good time; this is often done, the Indians knowing that the properties of certain herbs counteract each other and being able to judge from the effects, what poison has been taken. Women, also, have been known to destroy themselves on account of a husband's unfaithfulness. To prevent such a calamity, they make use of a Beson, a love-charm, prepared by the old people and sold at a good price. This is constantly carried about by one or the other of the parties and is believed to keep man or woman faithful. Such a charm is even declared to have had the effect of making a woman run always and everywhere after her husband, until weary of life she has destroyed herself, or of similarly affecting a man. For this Beson, also, the Indians have their antidote. All this converted Indians have related to me.

Older men and women, particularly, have another Beson, supposed to have the magic power of bringing many presents to them. This charm they guard jealously among their most precious belongings, and is said to have the effect of bringing them food, clothing and whatever else they may need. It is prepared of roots pounded very fine, incantations being murmured meanwhile. A little of this preparation, about the size of a pea, is sold with a white and black wampum shell for a considerable price, often for a belt of wampum with several pounds in money. The love charm and others are similarly prepared. Usually, this is done by old women, who thus support themselves and promote superstition among the young.

The men have a Beson for the chase. This beson is a preparation made by old men, who are no more able to hunt, consisting of roots and herbs or made of the seeds of a certain plant. This is sold by them at a high price. They may earn much in this way, for every huntsman carries such a charm about in his

3:Zeisberger M-5 (1767-1780)1910
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224 ● 1789 [887] pocket. Thus the old men support themselves when they can no longer engage in the chase. As there are several sorts of charm of this character, every one is desirous to get the best, even if he has already at the price of half the catch of a season bought one charm and if it should cost him the greater part of his property to get the new one of which he has heard. Some Indians chew a certain root when on the deer-hunt, so the deer may not notice their approach when the wind blowing over the Indian to the game would otherwise give the alarm.

Another kind of Beson, considered to be a more powerful charm, is taken inwardly and occasions violent vomiting, but this is not in common use. According to the opinion of the Indians this beson will prove mischievous and have a contrary effect unless every ceremony connected with its use is attended to with the most scrupulous exactness. If a huntsman shoots nothing for several days, he swallows a small dose, observing all the rules prescribed by magic art. Not having taken any food he then starts on the chase and does not return before evening unless he has secured some game. It is claimed that the use of this charm enables them to shoot deer in considerable numbers. I have observed, however, that Indians have repeatedly taken such doses [777] during a period of three weeks and not been successful. In such cases ill-luck is ascribed to some other cause, frequently to the presence of a missionary. In cases where Indians, unable to secure anything in spite of the use of this beson while I was present have been successful in my absence, it has appeared that my presence has in some way interfered with their incantations. [787] In connection with the chase they lay much stress on dreams. If the dreamer fancies he sees an Indian and hears him say, "If thou will sacrifice to me, thou shalt shoot deer at pleasure," he will immediately prepare a sacrifice and burn the whole or part of a deer in honor of the apparition.

Occasionally, when an Indian would go hunting for a season, he will by way of preparation shoot a deer or two, bring home the flesh and prepare a feast, which is at the same time a sacrifice, to which the aged are invited. The latter pray for him that he may be fortunate and then he departs to stay away some time.

3:Zeisberger M-5 (1767-1780)1910
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would at death go to some good place where conditions would be better than here, where there would be a superfluity of everything and a happy life of joy and dancing. On the contrary, whoever lived an evil life would arrive at no good place but have to wander about sad and unhappy. Hence nothing is so terrible and awful to them as death, because they do not know how it will be after this life nor whither they shall go. Whenever they think of death they are filled with anxiety, but rather than consider how they ought to live they seek to rid themselves of thoughts of death. They fear the thunderbolt, because it occasionally strikes and shatters the trees, but they seek to disguise their fear. Yet they believe that the Deity is graciously and mercifully disposed towards men, because he imparts power to the plants to grow, causes the rain to fall and the sun to shine and gives game to man for his support. Indeed, as to fish and deer they imagine them given particularly to the Indians and not so much to the whites for the Indians were created to sustain themselves by the chase and the whites by the work of their hands. There are indeed some among them who pretend to be able to bring rain when there has been drought, and such a person knowing that the women, whose business it is to care for the plantations, are anxious for rain shows his cleverness in deceiving the people. Noticing from cloudy appearances early in the morning that it is likely to rain during the day, he will tell some one, that if tobacco or something else that he wishes is given him he will bring rain. The party so informed will tell the women, who in their joy contribute each a little and bring the fellow what he desires. The latter goes to some lonely place, draws a circle on the ground, makes a cross within it and puts tobacco, a pumpkin and some red coloring into it as well, seats himself, sings and shouts so that he may be heard, continuing if possible until it begins to rain. Even sensible Indians believe that he has brought the rain because under the circumstances it generally rains. In case the rain fails to come he makes promises for another day.

They believe God to be almighty and able to do as he pleases. Hence in times past they brought sacrifices and still do this

6:Harrington E-5 (1907-1910)1921
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As they sat brooding, some *manĭ'to* might address himself to them, and give them advice and comfort, or endow them with some kind of power. Women occasionally had visions of this kind. 787

THE GUARDIAN SPIRIT

Whatever the precise circumstances of its appearance, the guardian spirit in many instances was said to show itself first in human form, and it was only when it turned to leave that its real shape (of an animal, for instance) was noticed by the recipient of its blessing. Sometimes the interview was quite long and the directions given by the *manĭ'to* (for ceremonies, etc.) quite explicit; on other occasions they were very vague and cryptic. Frequently, according to the stories told, some tangible object, called by the Unami the *opi'na*, or blessing, was handed by the *manĭ'to* to the recipient of his favor, who usually swallowed it. Some recipients were called on, however, to make and keep some symbol of their protector, which was 776 787 [789]

6:Harrington E-5 (1907-1910) 1921
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776 787 [789] usually worn on the person in the form of a charm.

533 554 776 787 FAVORED INDIVIDUALS.—Persons favored with a guardian spirit usually became prominent among their people and were held in high esteem. They composed rythmic chants referring to their visions for use at the Annual Ceremony (which will be discussed in the next chapter), and dance songs to accompany them. Rarely were the words of either chants or songs at all definite: as a rule they merely mentioned attributes of the singer's guardian, or incidents of their first meeting, without stating outright what the guardian spirit was, or telling a consecutive story of the vision.

787 Most Lenape who have had such visions can not be induced to tell the details; but the following examples of such experiences, imperfect in many points, were finally obtained. Incomplete though they are, they will give some idea of this class of beliefs and in this way may prove of value.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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RAIN MAKING RITUAL

789 *E'nda sokola°'nheyg*, "when rain make." In making an appeal to the grandfather Thunder to send showers and rain, [325 782] ancient custom has decreed that the skin of a weasel is a suitable offering to the "grandfather" accompanying the prayer.

The rite is an individual one. Any man or woman may own a weasel skin [1] and perform it in time of drought. The ritual is recited in seclusion, not at a public gathering as it is reported by Wi'tapano'xwe among the Shawnee.[2] By the holder of the weasel skin the object is regarded as sacred, the skin being treated as though it were a live animal. It is kept wrapped up and put away carefully so that it will not be molested, that is suffer indignity, this solicitude being similar to what is accorded other objects used in ceremonials. This may mean nothing more than being tied up and kept in a trunk, a basket or hung in a shed where it is out of the way. Wi'tapano'xwe had his enveloped in a green cloth and tied with a string of leather.[3] The weasel ceremonially used, is called *sa'ygwe*, a term which denotes something used for a sacred purpose.[4]

782 In this rite the rain-maker proceeds to a running stream. 789 He dips the skin into the water and lifts it upward while saying this beautiful little prayer addressing the Thunder and

[1] The species of weasel mentioned is *Mustela cicognani cicognani*, or *M. noveboracensis*. A third form mentioned by the informant is called "spotted weasel" has not been identified. The skin of the latter, he added, is used in making medicine for horse colic, so there is evidently some definite creature in mind.

[171] [2] According to the informant the Shawnee make more of a ceremony of rain-making with the weasel, the skin being kept in the custody of an old man who has exclusive right to handle it and to the place where it is concealed, and a dance accompanies the prayer.

[3] Specimen in collection of Historical Commission of Pennsylvania.

[325] [4] That the weasel has had a sacred function in early as well as recent Delaware religious magic is shown by the record of the same name for the animal recorded in Delaware of over a century ago, namely *sanquen* (Brinton, "Lenape Dictionary," p. 124).

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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his messenger the weasel as the sources from which relief is hoped to come. The rain spirit is believed to repose in the thunder cloud that is soon expected to appear, and which is addressed as "grandfather." Wi·tapano'xwe added that the sacred animal is offered as a token of the good faith of the people in following the traditions of their ancestors as to how to pray when a drought had come upon them. The skin is held forth in the four directions, north, east, south and west. There is also, he added, an appeal to the running stream, "our mother," to aid in bringing about a rainfall for her suffering children on earth, "that all things we depend upon for our living and existence, vegetation and animal life, may grow in abundance."

Harrington has recorded a note on the occurrence of mink and weasel skin medicine sacks among the Munsee-Delawares of Moraviantown, Ontario, but he did not secure explanations of use.[5]

RAIN MAKING PRAYER

Wa'nici· muxo"'msa. yu'kwe ki·'ckwi·k ndaya'-
Thanks grandfather. This day I

ndama"n təli·a' wi·tcəmi·'ne"n ko'xwi·sak. kəne"'mən
wish that you help us your grandchildren. You see

elki·'kwi· itəma'k·a' we"'mi· ke'ko da'ət'. gwi·'la li·
how pitiful every thing scarce. No place for

lama'hən·a e"'li kaha'p·aŋg we"'mi· yutali·'
drinking water source because drought all here about

eləma"'kami·. na'xpon·ama"n wa'ni· saŋgwe'axe"s.
on the earth. I hold and ask with that weasel hide.

e"'li· na'ni· li·'xan lə'mwe no'tci· wa'ni· lən·a'p·e
Because that is rule long ago since the Delaware

təli· wa"'to"n e"'li· mi·lkwus·u' e"laehɔ's·i·t e'nda
because he knew because he was given how to perform when

wi·'nowe"t na"'ta hukwe'yuŋg e'nda leləmu'k·ən
begging in earnest to you above when where you abide

se's·ukəla"'nhe"s muxo"'msa pe"t'hak'ho'we. e"'li· ki·
rain maker grandfather thunder. Because you

[5] M. R. Harrington, "Vestiges of Material Culture Among the Canadian Delawares," *Amer. Anth.*, N.S., Vol. 10, No. 3, 1908, p. 417.

782 xo'xa mi·'lkwus·in. ok kəni·'hi·la"tamən we"'mi· mbi·'
●789 alone is given the power. And you control all water
539 ki· ma'n'towak·an tə'li· kəna'məne"n. wu'ndjitc
your spiritual power that we look for. Therefore
təma"'keləmi·e'ŋgwe ok əna'ni· saŋgwe'oxe"s na'lən·a
you have pity on us, and the weasel skin that
kwu't·i· te"kona"yes i'k·a wundji·a'yu man'towa'k·an
one wild animal there belongs his spiritual power
wehendji·'hil·a"k sukəla"'namiŋg. yu'kwe e'nda təə'p·-
where it comes from rain fall. Now when I dip
onak yu'ni· pe"mi·'tan·i·k ndəla"'p'tona'la wa'ni·
into water this in the stream I invoke by addressing that
aye's·əs təli·' wi·tci·'lae'mhone"n e'nda i'k·a laŋgo"'si·-
animal that he might intercede for us when toward we appeal to
eŋg" hukwe'yuŋg lema'ta'p·i·yan. yuk wani'ci·
you above where you sit. Now thanks
moxo"'msa na'li·hi·'ne"n we"'mi· enxoxto"'leŋg'. wani'ci·
grandfather give us everything we ask of you. Thanks,
te'pi·laha'p·a.
this is all for now.

Free Translation.

Thanks, grandfather. This day I wish that you help us, your grandchildren. You see how pitiful it is, everything is growing scarce. There is indeed even no place to get drinking water because drought rules all about over the earth. I hold this weasel skin and plead with you. For that is the custom since long ago, as the Delaware knew, because the knowledge was given to him to know how to perform when supplicating you up there above where you abide, oh rain-maker, grandfather Thunder. For to you is given the power. And you control by your spiritual power all the water that we are craving. Therefore do you have pity on us, and also the weasel skin, the one wild animal from whose spiritual power comes the rainfall which belongs to him. Now when I dip it into the water of this stream, I call upon you by addressing this animal that he may intercede for us when we appeal to you up above where you sit. Now thanks, grandfather, do give us everything that we ask of you. Thanks, that is all for now.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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of his masters. Two young men take him into a canoe, 727
seizing him by the wrists, plunging him over head and ears 783
under the water and holding him down until he was almost smothered before letting him get breath. After repeating this treatment several times they took him out, dressed him in a ruffed shirt, shaved his head, provided him with a "roach," painted him, and told him he was then an Indian. Later his Indian "uncle" would waken him at daylight and make him sit down in the creek up to his chin. This was to make him hardy. He was, moreover, not allowed to go near the fire until he became dry.[7]

They followed the habit of securing a prosperous future 844
for the young hunter by placing his umbilicus in the tracks 789
of a deer, a magical observance based on a widespread native concept of spiritual sympathy. Again, the umbilicus would be placed in the water to cause the growing youth to acquire power as a swimmer.

THE CONSANGUINITY OF TRIBES

The Delawares, like other eastern peoples,[8] consider them- 619
selves to stand in certain genealogical relationships with 648
neighboring tribes, as though they all constituted a great family,—some members older, some younger, lineal and collateral, and some in between as respects age and maturity. These relationships function in ceremonial gatherings wherein other tribes are concerned, and they are accepted without dispute among themselves. In the older accounts much stress was laid upon this feature of native life, and it seemed to form an important consideration in treaty negotiations that took place among the eastern and central tribes, giving precedence in authority to certain ones over others. From various sources we learn that the Delawares held a position of seniority among them. This fact may develop into one of some value in coördinating the position of the different groups and perhaps in throwing light on the historical sequence

[7] Loudon, *op. cit.*, pp. 260-261.

[8] The Wabanaki peoples, for instance, entertain a similar concept of tribal consanquinity, in which system they consider the Ottawa to be their grandfathers and among themselves the Micmac as their younger brothers (F. G. Speck, The Eastern Algonkian Confederacy, American Anthropologist, vol. 17, no. 3, 1915, pp. 499, 505).